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Item 115 (b) of the preliminary list*
HUMAN RIGHTS QUESTIONS: HUMAN RIGHTS QUESTIONS, INCLUDING ALTERNATIVE APPROACHES FOR IMPROVING THE EFFECTIVE ENJOYMENT OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS

ECONOMIC AND SOCIAL COUNCIL
Substantive session of 1993
Item 4 (d) of the provisional agenda**
COORDINATION QUESTIONS: QUESTION OF A UNITED NATIONS YEAR FOR TOLERANCE

Question of a United Nations year for tolerance

Note by the Secretary-General

The Secretary-General has the honour to transmit to the General Assembly and the Economic and Social Council, pursuant to Assembly resolution 47/124 of 18 December 1992, the report of the Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) containing his suggestions on the observance of the United Nations year for tolerance (see annex). Attached to the report of the Director-General are a draft declaration on tolerance (appendix I), information on the activities of UNESCO in its fields of competence (appendix II) and decision 5.4.3 of the UNESCO Executive Board (appendix III).

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* A/48/50.

** E/1993/100.

ANNEX

Report of the Director-General of the United Nations Educational, Scientific and Cultural Organization on the question of a United Nations year for tolerance

I. INTRODUCTION

1. The idea of making 1995 a year for tolerance was put forward by the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) at its twenty-sixth session, in its resolution 5.6, in which the Director-General was invited, in particular, to examine, in consultation with the United Nations, the appropriate arrangements for declaring 1995, which is the fiftieth anniversary of UNESCO, United Nations year for tolerance, and to prepare a declaration on tolerance that might be discussed and possibly adopted on that occasion.

2. The consultations with the United Nations led to the adoption by the General Assembly of resolution 47/124, on 18 December 1992. The Assembly welcomed the proposal and requested the Director-General of UNESCO to prepare, in cooperation with other interested organizations, his suggestions on the observance of the United Nations year for tolerance and to submit them to the Assembly at its forty-eighth session, through the Economic and Social Council.

3. In pursuance of that resolution, the Division of Philosophy and Ethics of UNESCO has been made responsible for coordinating the activities of the organization and for preparing a document on the events planned for the year, and a decision has been taken to set up an intersectoral working group. Owing to the very nature of the issue and the diversity of the fields of knowledge and action that it involves, all areas of the programme will play a part in the task of preparation and implementation, for which the experience and competence of other United Nations organizations will also be needed.

4. The year 1995, year for tolerance, will also mark the fiftieth anniversary of the United Nations. The aim will be not merely to celebrate the anniversary of the United Nations, but also to reacquaint ourselves with the reasons that presided over its birth. The year 1995 is above all the fiftieth anniversary of a resolution solemnly adopted by the peoples of the United Nations (they were united by that joint resolution) so that the events which had "brought untold sorrow to mankind" (Charter of the United Nations), during "the great and terrible war [...] made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races" (Constitution of UNESCO), might never recur.

5. The Secretary-General of the United Nations expresses the hope, in "An Agenda for Peace" (A/47/277-S/24111), that the present phase of renewal of this Organization should be complete by 1995. UNESCO can play the role incumbent upon it by launching, through other United Nations organizations, the Member States, the intellectual community and international public opinion, a movement of analysis and discussion on the deep-seated implications of the reorganization of political patterns, the transformation of ways of life, the worsening of

economic disparities, the great strides made in the scientific field and the social and cultural shock-waves set off by those upheavals. The practice of tolerance is all the more indispensable in an interdependent and more democratic world, where differences are freely expressed.

II. DIRECTIONS CHOSEN

6. It should be noted first of all that, while the concept of tolerance is controversial, the practice of tolerance is not. In the Preamble to the Charter of the United Nations the stated goal is indeed "to practise tolerance" for the maintenance of peace, justice, respect for human rights and the promotion of social progress. Tolerance can exist in its most active form only in a setting in which human dignity and civil liberties are respected.

7. The appeal for tolerance made by the Director-General on 8 February 1993 at Los Angeles was addressed explicitly to all the world's heads of State and Government, to ministers and officials responsible for education at all levels, to mayors of all cities, towns and villages, to all teachers, to religious communities, to journalists and to all parents.

8. The purpose of that appeal is to ensure, primarily, that tolerance becomes an attitude inherent in the mind of each and every individual, but also that it is incorporated in the provisions governing social and political interactions which regulate and shape the bonds linking individuals. The issues therefore have practical applications in the fields of international law, social institutions, justice, education, culture and communication, and they all converge on the key issue of the ethics of shared responsibility.

9. Taking this as a starting-point, the activities of UNESCO in the context of the year for tolerance can be organized on the following lines:

(a) To renew international agreement on tolerance using the founding principles of the United Nations system as a basis. Such agreement might take the form of a solemn declaration, as suggested by the General Assembly. A meeting of international experts, held at Istanbul on 16 and 17 April 1993, has prepared a preliminary draft declaration on tolerance for submission to the Assembly (appendix I). Drafted as it has been by jurists, philosophers, religious representatives and sociologists, it should enlist the support of Member States. It is important that this text receive extensive media coverage and that the signatories of the United Nations Charter - i.e., the Governments themselves - be responsible for giving it a high profile;

(b) To foster broad participation by individuals, institutions and States by launching a common debate on the theoretical framework of a new, universally accepted concept of tolerance, and on the means of reinforcing it in practical terms within social systems;

(c) To promote tolerance through education by pointing out the key role of a type of education based on the exchange and free flow of ideas, and to support specific measures fostering the shaping of free and open-minded individuals capable of listening and being receptive to the opinions of others;

(d) To reinforce communication and freedom of expression by contributing to the maintenance or the creation of communication systems conducive to the exchange and free flow of information and opinions; to urge the media to combat discrimination and marginalization, working on the assumption that tolerance can exist in its most active form only in a setting in which human dignity and civil liberties are respected;

(e) To facilitate the transition to a culture of tolerance by reinforcing mutually beneficial multilateral cultural and scientific projects.

III. PRACTICAL PROCEDURES

10. The proclamation of international years is governed by Economic and Social Council resolution 1980/67 of 25 July 1980, which lays down criteria and procedures concerning proposals for international years. The procedures prescribed by the Economic and Social Council to regulate the proclamation and organization of international years may be summarized as follows:

(a) There should be a period of two years between the proclamation of an international year and the beginning of that year;

(b) Proposals for international years should, before the proclamation of the years, be brought to the attention of the Economic and Social Council to enable it, in so far as the proposals fall within its competence, to advise on them;

(c) A final decision on a proposal for an international year should be taken by the General Assembly, not earlier than one full year after the introduction of the proposal, thus allowing all Member States and competent organs to express their views on the subject;

(d) An international year should not be proclaimed until all the necessary arrangements have been made, particularly as regards financing, which should in principle be based on voluntary contributions;

(e) Measures and activities at the international level should complement and support measures and activities undertaken at the national level; there should be appropriate mechanisms for the year at the national level;

(f) There should be effective coordination of the activities of all United Nations organizations and bodies concerned;

(g) An international year should not lead to a proliferation of posts in the Secretariat and expenditure should normally be met through the regular budgets; any special secretariats established for the celebration of international years should be dissolved immediately upon the conclusion of those years.

11. The action of UNESCO within the framework of the implementation of the programme for the United Nations year for tolerance is described in appendix II. It will be the responsibility of the intersectoral working group to coordinate its activities.

12. To that end, a synoptic timetable will be drawn up, covering all activities to be carried out as part of the year for tolerance by all UNESCO sectors and units, including the International Bureau of Education. The intersectoral group will also be required to give consideration to the complementary nature of the various activities and to ways of enhancing their results.

13. To date, the Director-General and the secretariat of UNESCO have requested other organizations within the United Nations system, intergovernmental and non-governmental organizations and regional offices to submit contributions suitable for inclusion in a synoptic document outlining all the activities to be carried out in the course of the year.

14. The Director-General will subsequently, through the national commissions, invite all Member States, as part of the observance of the international year for tolerance, to implement projects promoting a spirit of intercommunity coexistence and inter-religious and intercultural dialogue, by seeking appropriate funding for these actions.

IV. CONCLUSION

15. If it considers it appropriate, the Executive Board may wish to adopt the following decision:

The Executive Board,

1. Having examined the Director-General's report on the proclamation of the United Nations year for tolerance (141 EX/17),

2. Recalling resolution 5.6 adopted by the General Conference at its twenty-sixth session,

3. Takes note of resolution 47/124 adopted by the United Nations General Assembly at its forty-seventh session;

4. Invites the Director-General to continue his efforts, in close cooperation with the Secretary-General of the United Nations, the relevant bodies of the United Nations system, non-governmental organizations and Member States, in order to draw up a plan of action for 1995, United Nations year for tolerance;

5. Endorses the preliminary draft declaration on tolerance drawn up by the meeting of international experts, held at Istanbul on 16 and 17 April 1993, and invites the Director-General to continue to conduct broad-based international consultations with a view to drafting a text which will be submitted to the United Nations General Assembly for official adoption at the beginning of the year;

6. Also invites the Director-General to submit suggestions regarding the celebration of the year for tolerance to the United Nations General Assembly at its forty-eighth session, through the Economic and Social Council.

APPENDIX I

Draft declaration on tolerance*

As the past shows only too well, no society, whatever its system of values, can lay claim to the virtue of being intrinsically tolerant; conversely, no society can be accused of being always intolerant.

People need their beliefs. Today, however, a new form of solidarity is required, a life more closely bound up with others, and we must therefore take greater care than ever before to ensure that our convictions do not lead to patterns of behaviour that exclude others. It is essential to understand that, while all are equal in dignity, all are different in terms of their talents, convictions and beliefs, and these differences are a factor of enrichment for every individual and for civilization as a whole, provided that all citizens are assured of opportunities for political, cultural, economic and social dialogue and participation at all levels of public life.

Herein lies the challenge for the present and the future.

We are aware that we all have a responsibility for a better planetary order, that involvement for the sake of human rights, freedom, justice, peace and the preservation of the earth is possible and necessary; that our different religious and cultural traditions must not prevent our common involvement in opposing all forms of inhumanity and working for greater humaneness; that the principles expressed in this Declaration can be affirmed by all humans with ethical convictions religiously grounded or not.

After the end of the cold war, humanity has entered a new phase of its history. Humanity today possesses sufficient economic, cultural and spiritual resources to introduce a better planetary order. New ethnic, national, social and religious tensions, however, threaten the peaceful building of a better world. Our time has experienced greater technological progress than ever existed before, and yet we are faced with the fact that world-wide poverty, hunger, death of children, unemployment, misery and the destruction of nature have not abated but increased. Many people are threatened with economic ruin, social disarray, political marginalization and national collapse.

In such a critical situation humanity needs not only political programmes and actions, but also a vision of a peaceful living together of human beings, ethnic and ethical groupings, and religions; it needs hopes, goals, ideals, standards. Yet these have slipped from the hands of people all over the world. This is especially true in the contemporary world, because where a modern State effectively guarantees freedom of conscience, it needs a common endeavour to seek values to implement convictions and norms that are valid for all humans regardless of their social origin, skin colour, language or religion.

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* Adopted at the meeting of international experts held at Istanbul on 16 and 17 April 1993.

We all know that, now as before, all over the world, women and men are treated inhumanely or in a degrading way. They are robbed of their freedom and their opportunities; their human rights are trampled underfoot; their human dignity is disregarded. But might does not make right. In the face of all inhumanity our convictions demand that every human being must be treated humanely.

That means that every human being without distinction of sex, age, race, language, religion, political view, or national or social origin - possesses an inalienable and untouchable dignity. Everyone, individuals as well as the State, is therefore obliged to honour this dignity and guarantee its effective protection. Humans as individuals or communities must always be the subjects of rights; they must be ends, never mere objects of commercialization and industrialization in economics, politics and media, in research institutes and industrial undertakings. Moreover, in our age, no human being, no social class, no interest group, no power cartel and likewise no State stands beyond good and evil.

The world as it stands is not perfect and, in all probability, never will be. Violence, death and intolerance can only make it a more cruel and a darker place. There is no alternative to tolerance, which, while by no means solving all the problems, can enable us to tackle them in a spirit of open-mindedness, progress and peace.

The following conditions must be fulfilled if these requirements are to be met: tolerance on the part of each and every one means an attitude devoid of arrogance in relations between the generations, the sexes, individuals and communities, and between the human race and nature.

Educational programmes and systems must be developed in order to prepare future generations for life in our changing multicultural societies.

Every individual must receive at the earliest possible age the kind of intellectual training that will provide the basis for free, modest and responsible judgement. School textbooks must be purged of prejudice and resentment with regard to other peoples. A new approach must be introduced to the ethics and values embodied by the various religions. Thus we shall have laid essential foundations for the establishment of a culture of tolerance.

In the sphere of communication and the mass media, Governments, institutions and individuals, becoming aware of their vast powers, must assume the responsibilities incumbent on them for shaping people's attitudes in present-day societies and must measure the impact of their message on individual and group behaviour.

Different peoples must be encouraged to learn about one another through contemporary forms of artistic expression in order to avoid tenacious prejudices and ingrained stereotypes.

All pleas for tolerance will remain a dead letter unless equitable representation for all is secured at both the national and the international level, unless opportunities for free discussion are established, and unless

arbitration and review bodies are set up to ensure the peaceful resolution of disputes.

We must therefore open up paths leading to new forms of solidarity and to hitherto unexplored opportunities for words and action.

Tolerance must be the new name of peace.

APPENDIX II

Activities of UNESCO in its fields of competence

A. Celebration: renewing world agreement on tolerance

1. Tolerance is not an attitude of neutrality or indifference, but a resolute standpoint which derives its meaning from what lies beyond it, namely, what is intolerable. The celebration of 1995 should provide an opportunity to rediscover why tolerance exists, why the United Nations system exists, and forcefully to reaffirm their underlying principles at a time when post-war political systems are in a state of transformation or disintegration.

2. Religious leaders should also be mobilized to proclaim together, transcending differences of dogma and the rise of fanaticism, the common message of religions.

3. Another question concerns the role of intellectuals in new thinking about the foundations of tolerance. Is a universal form of tolerance conceivable?

B. Encouraging broad participation by individuals, institutions and Member States

Selective analyses and recommendations

4. A series of studies in 1994-1995, in different regions, with the assistance of the regional offices of UNESCO on the theme "the multiple origins of intolerance" (ethnic, political, social, economic and cultural).

5. The organization of a series of workshops on the theme "religions and tolerance". The workshops might be organized in cooperation with the relevant institutions. This series of workshops will be followed by the organization of a large summing-up meeting on the theme "inter-religious dialogue, tolerance and the peaceful settlement of conflicts".

6. The organization at regular intervals (quarterly) of discussion groups on ways and means of strengthening tolerance within the workings of the social structure. These groups, which will be organized in cooperation with the competent non-governmental organizations (the International Social Science Council, the International Council for Philosophy and Humanistic Studies, and organizations representing the major philosophical and religious movements) and the concerned United Nations bodies (the World Health Organization, the Office of the United Nations High Commissioner for Refugees, the International Labour Organisation) and national commissions, should yield concrete recommendations for use by occupational branches.

Mobilization of the intellectual community and sensitization of the general public

7. Mobilization of research and intellectual cooperation on matters of intercommunity and intercultural coexistence and ways of fostering a spirit of tolerance. Regional meetings will, in particular, be aimed at examining the

causes and the new forms of expression of violence and discrimination, and at formulating recommendations for social actors and decision makers. It is planned to hold a conference on tolerance in the United States of America in 1995, in cooperation with the Simon Wiesenthal Centre and the United Nations. The inaugural symposium of the new International Centre for Human Sciences at Byblos, Lebanon, in 1995, will also be devoted to tolerance.

8. Activities to encourage behaviour which expresses solidarity and responsibility, especially among young people, by involving them in the defence of the values underlying international action, in the context of problems which concern them (such as the mobile Charter in the context of the One against AIDS operation, in cooperation with the UNESCO Clubs and Associated Schools).

9. To promote awareness in individuals and the public at large about the dangers posed by the resurgence of intolerance in everyday life, exhibitions and various publications for the general public have been planned.

C. Promotion of tolerance through education

10. Activities will be aimed at promoting values related to intercultural and international understanding, tolerance and dialogue. Those values will be emphasized in the implementation of an international project to develop guidelines for intercultural/multicultural education, including regional campaigns in secondary schools to foster intercultural understanding.

11. The objectives of the year for tolerance will occupy a central place in the preparation of the 1994 International Conference on Education, concerning the promotion and perspectives of education for international understanding. Particular attention will be given to problems of tolerance in considering the revision of the 1974 Recommendation concerning Education for International Understanding, Cooperation and Peace, and Education relating to Human Rights and Fundamental Freedoms, and during the preparation of a declaration on international education at the 1994 Conference.

12. Within the framework of the Associated Schools Project, special awards for tolerance will be a focal point in a number of activities, such as the preparation of pilot teaching material on conflict situations; a subregional post-conflict children's forum on peace, democracy and cultural identity; and emergency aid campaigns, for instance through UNESCO Clubs.

13. Education for refugees is to be considered among actions against intolerance. Assistance is currently being supplied to Cambodia, Somalia and the countries of the former Yugoslavia, all of which are suffering emergencies due to intolerance.

14. Ideas concerning tolerance are developed in several current and projected activities of the International Bureau of Education, particularly in follow-up activities to the forty-third session of the International Conference on Education (theme: "the contribution of education to cultural development") and activities associated with preparations for the forty-fourth session of the Conference (October 1994; theme: "appraisal and perspectives of education for international understanding").

15. At its forty-fourth session the Conference will adopt a policy declaration signed by ministers of education and reflecting (1) general agreement to foster national plans focusing on the promotion of tolerance, understanding and respect for all without distinction in respect of race, religion or political opinion, and (2) a condemnation of all manifestations of xenophobia, racism and other forms of violence.

16. The 1993 International Yearbook of Education (vol. XLIV) will enlarge on a number of contributions, including some relating to tolerance that were made at the forty-third session of the Conference.

17. A comparative study of the role of education in promoting cultural and international understanding by concentrating on the development of the individual, carried out in collaboration with the World Council of Comparative Education Societies and other non-governmental organizations, is scheduled for publication in early 1994.

18. The International Bureau of Education will join the World Council of Comparative Education Societies and the University of Pittsburgh in the execution of a joint project entitled "Educating the individual for a durable peace: challenges and commitments in changing social conditions".

19. In 1994 a special issue of Educational Innovation and Information will be devoted to the development of syllabuses for teaching on tolerance.

D. Strengthening communication and freedom of expression

20. The strategy in the field of communication for strengthening the practice of tolerance is based on three general lines of action.

21. The first is to wage war on all forms of discrimination and marginalization by working on activities aimed at providing minorities with better access to systems of communication. This general line of action encompasses activities for giving minorities greater access to information and helping them to participate more in communication systems. Several types of action could be taken:

(a) Development and support of the endogenous production of programmes and material reflecting the national or local socio-cultural environment;

Proposed action:

(i) The endogenous production of films and video tapes, on inter-ethnic and intercultural themes, aimed at promoting better understanding between individuals of the same society and those of different societies;

(ii) The institution of a UNESCO prize for the best artistic or documentary production promoting values or practices of tolerance and produced with local resources;

(b) Strengthening of activities on behalf of target groups with a view to reflecting their real participation and improved integration in development;

Proposed action:

(i) The creation or strengthening of alternative media such as community, rural or target-based radio, television and press organs in order to enable groups such as ethnic refugees, migrants, the handicapped and other minorities to participate more effectively in information systems;

(ii) Action to help women play a more active part in the processes of communication and, more generally, in social, economic, political and cultural life, through:

the strengthening of networks of women working in communication;

the development of vocational training;

the organization of an international symposium on women and decision-making in the media.

22. The second general line of action is to strengthen freedom of information and expression by promoting dialogue with the international professional community. This line of action relates to activities aimed at promoting freedom of information and expression through existing networks of associations of communicators and professional media organizations that "watch over" the observance of the fundamental freedoms, especially the pluralism and independence of the media.

Proposed action:

Strengthening the machinery of cooperation with national, regional and international non-governmental organizations working in the field of the freedom of information, such as the International Federation of Newspaper Publishers, the International Federation of Journalists, the International Press Institute, Article 19, Index and Censorship, the West African Journalists' Union, Reporters without Borders and the Committee to Protect Journalists, through:

seminars on the promotion of pluralist and independent media in Latin America and in the Arab States;

an IFEX clearing-house to monitor observance of the freedom of information through an electronic network among non-governmental organizations and the establishment of regional media centres;

making diplomatic approaches to Governments, in concert with non-governmental organizations, when freedom of information comes under attack (by the harassment of journalists, seizing of newspapers, etc.).

23. The third general line of action is to further international understanding and mutual knowledge by strengthening both the machinery for cooperation and exchanges of information among communication professionals and databases and networks. The aim of this line of action is to develop "communication for peace", that is to create a "peace consciousness" for the purpose of preventing armed conflict or, in wartime, to set up a movement towards reconciliation.

Proposed action:

(a) Communication as a means of prevention of war and preservation of a peace consciousness: the subjects of human rights and tolerance will be introduced into the professional curricula of journalists and students of communication - including the curricula of UNESCO chairs in communication;

(b) Communication, a tool for the resolution of armed conflicts of an ethnic, cultural and social nature: action will be taken to prevail upon the major international information media, and through them the public, to oppose recognized cases of collective incitement to racial hatred. As part of UNESCO support for United Nations peace-keeping and peace-consolidation missions, concerted action with professional media organizations will be taken to help local media whose independence and concern for objectivity are under threat or, where appropriate, help establish such media in areas of armed conflict or in the immediate aftermath of war.

24. In addition, the UNESCO Publishing Office intends to issue La Tolérance, the French version of an anthology containing passages from over 200 authors from all periods and from various cultures. It is working on the preparation of an anthology of authors from the former Yugoslavia entitled Suis-je le gardien de mon frère? It is a work of great ethical and literary value that appeals for tolerance and will be produced in cooperation with International PEN in the collection of representative works.

E. Easing the transition towards a culture of tolerance

25. The promotion of a culture of tolerance is based on a two-pronged approach: dismantling the machinery by which exclusions are generated and highlighting the common values that draw human groups closer together.

26. It is common knowledge that ethnic and other stereotypes occur repeatedly and almost automatically on the basis of the observation and indiscriminate amalgamation of differences. The "other" is not like us: he or she does not look or act as we do, eat the same food, or follow the same conventions of dress. These are only some of the most immediately noticeable characteristics of cultural diversity in the anthropological sense, which covers the spiritual, religious, philosophical and behaviourial aspects of collective and individual value systems.

27. A basic education programme in tolerance should begin with the comparative study of rudimentary values. Such a study could consist in inventorying every foodstuff that is authorized or forbidden and considered healthy or unhealthy, good or bad, using an analytical grid featuring religious, regional, social and other parameters. The results could serve as a starting-point for an approach

challenging systems of reference that are rarely given a second thought. In short, before asking ourselves whether or how we will be tolerant, we should determine whether or how we ourselves are tolerated.

28. The purpose of learning about social and cultural practices is not to promote greater ethnic differentiation of cultures: in fact, the observance of cultural specificities, when elevated into a principle, is most likely to lead to an insidious form of racism.

29. It would be appropriate to develop further the research that in 1974 led UNESCO to publish an anthology on tolerance by inventorying the symbolic wealth shared by all of humankind. This research should be applied to its programmes concerning democracy, human rights and peace as an endeavour to perceive the main lines of cultural convergence transcending the behavioural differences that harden into ethnic or other stereotypes.

30. The strategy of recapturing an ideal of tolerance should not be limited to a few "flashpoints". It is of relevance to all countries, and UNESCO should not dwell overmuch on the existence of a small minority of countries (10 or 12) reputed to be "integrated" by political scientists. Although special programmes can be adapted to specific environments, it is of the utmost urgency to apply a more general form of action to large cities, which themselves are hotbeds of intolerance and whose suburbs and shanty towns are ghettos in the making. Programmes suitable for countries hosting foreign immigration and endogenous migration should be drawn up in the light of the experience of the past decade.

31. On the basis of existing or future case-studies, UNESCO could coordinate a multidisciplinary survey on the rise of intolerance and the forms of exclusion existing in the developed countries, by devising a social therapy incorporating the progress made in communication and the existence of supranational decision-making mechanisms.

32. Under the same conditions as in the past, the organization could undertake to collect or create its own studies on countries that are ahead of the others in the integration process and the achievement of social peace. The examples of Canada and Switzerland, two countries descended from different founders, could be given priority, even though they too have their dysfunctional aspects, thus proving that tolerance is an ideal that is constantly in the making and should never be taken for granted.

APPENDIX III

UNESCO Executive Board decision 5.4.3

(adopted on 28 May 1993)

5.4.3 Proclamation of United Nations year for tolerance and declaration on tolerance

The Executive Board

1. Recalling UNESCO's prime vocation, which is to construct the defences of peace in the minds of men through international cooperation in education, science, culture and communication,

2. Convinced of UNESCO's responsibility for contributing, in its fields of competence, to peace, respect for human rights and the elimination of all forms of discrimination and intolerance,

3. Noting that new conflicts are breaking out in all the world's regions, which is a clear sign of inability to understand or accept differences,

4. Having examined the Director-General's report on the proclamation of the United Nations Year for Tolerance (141 EX/17),

5. Recalling resolution 5.6, adopted by the General Conference at its twenty-sixth session,

6. Takes note of resolution 47/124 adopted by the General Assembly of the United Nations;

7. Requests the Director-General to continue, in close collaboration with the Secretary-General of the United Nations, the appropriate bodies of the United Nations system, the NGOs and the Member States, to prepare a plan of action for 1995, United Nations Year for Tolerance;

8. Takes note of the preliminary draft of the UNESCO declaration on tolerance prepared by the meeting of international experts (Istanbul, Turkey, 16-17 April 1993) and requests the Director-General to continue to hold widespread international consultations on the wording of a text to be submitted to the General Assembly of the United Nations for formal adoption at the inauguration of the Year.

9. Also requests the Director-General to submit suggestions concerning the celebration of the Year for Tolerance to the General Assembly of the United Nations at its forty-eighth session, through the Economic and Social Council;

10. Considers it essential that education for tolerance be given priority at all educational levels and, to that end, requests the Director-General to take into account the possibility of making

arrangements for the drafting, by a group of experts in education, the social sciences, psychology, ethics and religion, of a manual for primary-school pupils and a collection of reference texts for teachers, to enable them to teach pupils, from their earliest years, and in plain, lively language, the principles of tolerance, respect for others and a sense of responsible, active solidarity with all other human beings;

11. Invites the Director-General to encourage the National Commissions of the Member States to stage cultural, scientific and educational events for the United Nations Year for Tolerance, 1995;

12. Invites the Director-General to devote particular attention to the coordination of UNESCO's activities relating to the United Nations Year for Tolerance and to the following up of those activities.